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Preserving American Jewish History

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NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

PRESS ROOM May 11-15
71ST ANNUAL MEETING
Waldorf Astoria Hotel
Park Ave. at 50 Street
New York, N.Y. 10022

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The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

CONTACTS:
Press - Natalie Flatow
TV-RADIO - Frances P. Rosenberg

FOR RELEASE AFTER 10 A.M.
SATURDAY, MAY 14, 1977

NEW YORK, May 14.....Rep. Elizabeth Holtzman (D., N.Y.), at a ceremony today honoring Nazi-hunter Simon Wiesenthal, called on the House Subcommittee on Immigration to investigate why the United States Immigration and Naturalization Service had failed to deal with cases of Nazi war criminals living in the United States, and why these individuals had been permitted to enter the country and become citizens.

In an address to the American Jewish Committee, she also urged support of her bill (HR412), which would bar further entry of such people and would provide for the deportation of persons who had engaged in the persecution of others under the Nazis because of race, religion, or national origin.

During the course of a special Sabbath service in memory of the six million victims of the Holocaust, Rep. Holtzman also presented a special award to Mr. Wiesenthal on behalf of the American Jewish Committee. The service, conducted by Rabbi Marc H. Tanenbaum, AJC's National Director of Interreligious Affairs, was part of the organization's four-day Annual Meeting, continuing through tomorrow at the Waldorf Astoria Hotel.

Mr. Wiesenthal, Director of the Jewish Documentation Center for Nazi War Crimes in Vienna, Austria, is a survivor of the Mauthausen concentration camp who has devoted the past 30 years to tracking down former Nazis wherever they have found asylum in the world. He was largely responsible for the capture of Adolf Eichmann in Argentina in 1960.

(more)

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Describing Mr. Wiesenthal as "the living conscience of the Jewish people," Rep. Holtzman paid tribute to his "untiring efforts to keep alive the memory of the innocents slaughtered by the Nazis, and to see that the criminals are brought to justice."

In discussing the presence of former Nazis in the United States, Rep. Holtzman raised a series of questions as to how they were permitted to enter the country and why they have been allowed to remain.

"Why did the Immigration and Naturalization Service and the State Department fail to act on these cases for 25 years?" she asked. "Why were these people allowed to remain undisturbed until public and Congressional outcry brought action? How were some allowed to become citizens even though the I.N.S. had received information about their Nazi pasts?"

Remarking on the lack of safeguards in present procedures for entry into the United States, she declared:

"Under present immigration laws, if Hitler were alive today, he could enter this country because there is no bar on Nazi war criminals."

Rep. Holtzman reported that her bill, which had originally been proposed in December 1975 during the 94th Congress, had been reintroduced several times during the current session as more Representatives indicated that they wished to go on record as co-sponsors. The bill now has more than 50 co-sponsors. It is expected to be scheduled for consideration by the House Immigration Subcommittee in the near future.

Mr. Wiesenthal, in his response, warned of the dangers inherent in the current emergence of neo-Nazi groups in the United States and around the world.

These groups have been cooperating in an increasing propaganda campaign in the United States, Europe, South America, and South Africa, he maintained, and added:

"American neo-Nazi groups have been sending material in several languages, especially to Germany and Argentina, while neo-Nazi groups in Germany and Austria are sending their American friends the names and addresses not only of their members and sympathizers, but also of other people whom they want to indoctrinate."

"For the moment," Mr. Wiesenthal continued, "they do not strive for a mass movement. They are content with the building of cadres. They are waiting for a political or social crisis, from which they hope they would benefit as Hitler did in the Twenties."

(more)

Neo-Nazi groups are in different stages of development in different parts of the world, he stated, adding:

"In Germany and Austria, they are still at the first stage - the stage of propaganda. In Argentina, they have already moved on to the formation of terror commandos, striking synagogues, Jewish community centers, and Jewish cemeteries. In South Africa, they foment the conflict between blacks and whites; they even wanted to create an organization similar to the Ku Klux Klan - a project that was abandoned later."

As to neo-Nazi groups in the United States and Canada, he declared that "the several dozens of small organizations are not dangerous for these big democracies themselves. But they harm the American image abroad, because neo-Nazi and neo-Fascist groups all over the world, which receive this dirty propaganda from their counterparts in the States, pass it on as American propaganda."

"I have not come here to advise you on how to deal with these elements." Mr. Wiesenthal stated. "But as a friend of America, I want to make sure that you do not underestimate them. And I also want to ask you to do something to curtail their activities, of which we, the Jews in other countries, are the main victims."

Mr. Wiesenthal also expressed concern for the fact that the Communist countries, especially during the period of the Cold War, "pictured neo-Nazism as a West German problem exclusively, and not as one of all of Germany."

"Actually, they wanted to divert attention from their own crimes," he said.

Explaining that his interests extended to all situations where people were deprived of their human rights, Mr. Wiesenthal stated that he was engaged in a variety of activities related to the abrogation of these rights. He announced that he had drafted a "convention for the protection of political prisoners," which he recently sent to President Carter in response to Mr. Carter's strong stance on the human rights question.

"This project has been stalled in the European Council, although a few countries have backed it," he said. "I hope that a new initiative toward its realization may come from the United States."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the Civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

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DOKUMENTATIONSZENTRUM

DES BUNDES
JÜDISCHER VERFOLGTER DES NAZIREGIMES

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Rabbi Marc H. Tanenbaum,
The American Jewish Committee,
165 East 56th St.,
New York, N.Y. 10022,
USA

WIEN, April 26, 1977

SW/si

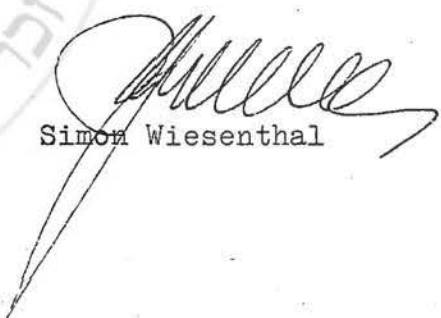
Dear Rabbi Tanenbaum:

Enclosed you will find a copy of the draft for my acceptance speech, which, I think, has the appropriate length now.

Tomorrow I will send you the material which I will use at the press conference on May 13 (it is being translated right now).

With kindest regards,

very truly your's


Simon Wiesenthal

Simon Wiesenthal: SPEECH BEFORE THE AMERICAN JEWISH COMMITTEE

I am deeply moved by the honor which is bestowed upon me today, and I want to say that I do not consider it an honor just for myself.

When, thirty-two years ago, I was liberated from the concentration camp, half starved, looking like a skeleton, deprived of my family and of all means of existence, I realized that one cannot simply take up life again where it had been brutally interrupted.

As I did not know then that my wife, too, had survived, I thought that I had nobody to go on living for. Whoever I could think of was dead - or I believed them dead - and many of these deaths I had had to watch myself.

Unlike before, during the times of suffering, when the wish to survive had dominated my thoughts, and the instinct of self-preservation had made me sleep, I could now find no rest and no sleep anymore. I was faced with the memory of the dead, a memory which I could not simply push aside. There, on the grounds of Mauthausen Concentration Camp, from which I had just been liberated, the shadows of the past, some of them only a few days or a few weeks old, reached out to me. So I decided to become the voice of those who had been muted forever, whether they had been Jews, Dutchmen, Belgians, Serbians or others. Common suffering had made us brothers. —

I am proud of having preserved this brotherhood until today; in many countries there are still people calling me brother.

So I consider this award a tribute to the dead, which, as executor of their last will, I am receiving on their behalf. I want to be their trustee, which in itself I consider a great honor.

(To us Jews, remembrance means honoring; remembrance means learning from history, remembrance means education.

As long as there will be Jews, they will remember their dead. It is part of our religion, our history and our tradition. Especially they will convene once a year to commemorate those who have fallen victims to the worst barbarity in the history of mankind.

The history of man is the history of his crimes. The victims of the Nazis were slaughtered with cold-blooded disdain for the value of human lives, and with the use of industrial methods. These crimes, contrived by sick brains, were carried out with assembly-line perfection; they cannot be compared with any other crimes in the history of mankind. The names of the death factories of Auschwitz, Treblinka, Belze and Sobiebor have become symbols of cruelty and are being used as such in many different languages.

Without doubt, hideous crimes have been committed in many countries since the end of the war, and many innocent people have been killed. But any comparison with Auschwitz or Treblinka, as it is sometimes made for political reasons, amounts to a belittling of the Nazi crimes, or even an excuse for them.

On the day of commemoration one should not talk politics, one should not become polemical, but one also must not look away from reality. And unfortunately, reality is very much different from what we had hoped it would be.

Hans Frank, the former German Governor of Poland, said in Nuremberg: "A thousand years will pass, and the guilt which the Germans have incurred toward the Jews will not be erased."

Only thirty years have passed, and already we are being confronted with new hate; even in this country pamphlets are printed in several languages and distributed throughout the world, pamphlets which glorify Nazi cruelty and abuse our dead. Survivors, many of them ill or crippled, with death not far away, find the hated emblem of

the Swastika, the symbol of death to the Jews, again painted on the walls; in several German cities young fascists gang up, who openly deny the cruelties committed by the Nazis; who, without interference from the authorities, declare that the gas chambers had only been built for the disinfection of clothes; and that the Jews are still here, alive and well, and that those who are dead have died of natural causes. In the schoolbooks of Germany and Austria so little is being said about this period that one has the impression that they want to escape from their own history.

This is the sad picture, and I must also give it to you, today, on the day of remembrance.

When we left the concentration camps after our liberation, we resolved that all that must never happen again, not against Jews and not against others, neither in Germany nor anywhere else. And we all realized that Nazism and Fascism had not started with gas chambers and crematories, but with a mean and criminal propaganda; and we agreed that it would be our task and the task of all well-intentioned people to fight any recurrence of such a propaganda, so that we may never see this sinister part of history repeat itself.

We survivors - and to me, every Jew is a survivor, regardless of whether he was living in Europe within Hitler's Reich, or in a free country, as Hitler's victory would have wiped out all Jewish life everywhere - we survivors must make sure that what happened in the Nazi era, the slaughter of six millions of our people, is transmitted, without distortion, from generation to generation.

Having convened here to commemorate our dead and to mourn their tragic fate, we should also remember those who in this hour of despair have stood by our people. For their commitment to humanity, many of them have paid with their lives. We should remember

the Dutch workers, who staged a strike to protest the deportation of the Jews. We should remember the heroic Danes, who under the eyes of the Gestapo brought their Jews in small boats to Sweden and safety. We should remember those who have hidden Jews in their apartments and in their cellars to save them. They all acted for the sake of humanity, at great personal risk.

The millions who were torn out of our midst have no grave. They have been turned into flames, smoke and ash. But every one of us carries with him the tombstone of his family. May time weather the letters of the inscription, the stone will always be with us. Thus, for us, the dead are still alive, because only those are really dead who have been forgotten.

We should remember the millions of soldiers, among them half a million Jews, who have fought Nazidom in the Allied armies. Many of them have lost their lives, so that we can again enjoy ours'. We should also remember the heroic fighters in the Ghettoes of Warsaw, Vilna, Bialistok, Lemberg and many other places, who have fought for the honor of our people. There was much more resistance than there is to be found in the documents, as the knowledge of their heroic deeds has often died with the fighters.

We should also remember the soldiers and fighters of the Israeli army and the Jewish Yishuv, who have given their lives for freedom and the Jewish state.

And when the time will come that we will leave this world and re-join the murdered millions in the hereafter, we will be able to say to them: "We have not forgotten you."

DOKUMENTATIONSZENTRUM

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Rabbi Marc H. Tanenbaum,
The American Jewish Committee,
165 East 56 St.,
New York, N.Y. 10022,
USA

WIEN, April 27, 1977

SW/si

Dear Rabbi Tanenbaum:


Enclosed you will find the statement I intend to read at the press conference at the Waldorf Astoria Hotel on May 13, as promised in yesterday's letter.

There is no need for you to trouble yourself with hotel reservations, as my agent has already booked a room for me.

I will call you on the telephone when I get to Chicago.

With kindest regards,

very truly your's


Simon Wiesenthal

1) Thirty-two years after the war, we can sum up the search for the Nazi criminals, the slaughterers of so many millions. One could well write a book about this search; the details would fill many pages.

We know for a fact that about one hundred and fifty thousand people have in some way participated in the crimes; only between thirty and thirty-five thousand have been tried before a court, and, naturally, not all of them have been convicted. This last figure comprises all proceedings in several European countries.

The so-called Cold War, which lasted more than ten years, had, in retrospect, only one winner - the Nazi criminals, as the search for them was interrupted during this period. The lives of many criminals have thus been saved, as in the meantime their crimes have fallen under the statute of limitations.

Crimes which, after the war, have been committed in several countries, namely in the Siberian Camps in the Soviet Union, have been used as an excuse by the defenders of the Nazis; and today they are still trying to diminish their guilt by substracting their enemies' crimes from their own. Political propaganda led to out-right schizophrenia, as in the comparison between Auschwitz and Vietnam.

All this remained not without consequences in Germany itself, and led to a dangerous belittling of the Nazi crimes. Consequently, there have been incomprehensible acquittals or token sentences in many trials in recent years. In Austria the Ministry of Justice has decided not to put any more Nazi criminals on trial, as a continuation of the series of acquittals would further damage the country's image abroad.

2) During the Cold War, many Nazis, who hated East and West alike, felt encouraged by the polarization between the two blocs; the fact that a defense of Western Europe is impossible without the participation of West Germany resulted in a reevaluation of the Germans, including the Nazis.

This trend favored the formation of a great many Neo-Nazi organizations, which in due course tamed up with the already existing rightwing groups in other countries. All of them have one thing in common, despite their outward differences: They do not strive for a mass movement; for the moment, they are contented with the building of cadres.

In fact they are waiting for a political or a social crisis, from which they hope that they would benefit, as Hitler did in the Twenties. In times of crisis, democracy is always in jeopardy; jobless masses roam the streets in despair, and that is the opportunity for which the radicals have been waiting (this is, in much the same way, also the backbone of the strategies of the left).

There have been many conflicts in Europe since the war in which Neo-Nazis and Neo-Fascists have played an important rôle: The conflict between Austria and Italy about the South Tyrol; the struggle for independence of the French possessions in Northern Africa; the conflict between the Flemish and the Walloons in Belgium; and quite a few others.

The last three years have been marked by increasing propaganda efforts in Europe, South America and South Africa by American Neo-Nazi groups; material in several languages is being sent especially to Germany and Argentina. Neo-Nazi groups in Germany and Austria are sending their American friends the names and addresses not only of their members and sympathisers, but also of other people whom

they want to indoctrinate.

In Germany and Austria, the Neo-Nazi groups are still at the first stage, the stage of propaganda; in Argentina, they have already moved on to the formation of terror commandos, striking synagogues, Jewish community centers and Jewish cemeteries.

In South Africa they foment the conflict between Blacks and Whites, they even wanted to create an organization similar to the Ku-Klux-Klan - a project which was abandoned later. The several dozens of small organizations in the United States and Canada are not dangerous for these big democracies themselves; but they harm the American image abroad, as Neo-Nazi and Neo-Fascist organizations all over the world which receive this dirty propaganda from their counterparts in the States pass it on as American propaganda.

I have not come here to advise you on how to deal with these elements; but as a friend of America I want to make sure that you do not underestimate them; and I also want to ask you to do something to curtail their activities, of which we, the Jews in other countries, are the main victims.

3) It is clear that somebody like me, who for more than thirty years has been engaged in the prosecution of Nazi criminals, cannot overlook the millions of victims of crimes committed in the East Bloc countries. After the war, the communists have very cleverly stressed their Anti-Fascist stance, they have always talked about Nazi criminals as if they were living in West Germany only, and especially in the Cold War era they have pictured Neo-Nazism as a West German problem exclusively, and not as one of all of Germany. Actually, they mainly wanted to divert from their own crimes, which they had committed particularly during the Stalin era. How-

ever, the situation is not so much better today, and I am working in close connection with organizations which stand up for Human Rights all over the world, and especially in the East Bloc countries. I acted as a judge at the Sakharov-Hearing in Copenhagen, and, several years ago, I initiated a project for a convention for the protection of political prisoners. This project has been stalled in the European Council, although a few countries have backed it. I was just about to give up any hope for it's realization.

The firm stand of President Carter in the Human Rights question and the effect of his speeches on the people behind the Iron Curtain - which, as one living in Vienna, near the Czechoslovakian border, I can easily observe, gave me new hope that something could be done after all. So I have written to President Carter and enclosed a draft for this convention, and I hope that a new initiative toward it's realization may come from the United States.

INTERRELIGIOUS

Newsletter

A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

MILES JAFFE, *chairman*
Interreligious Affairs Commission

RABBI MARC H. TANENBAUM, *national director*
Interreligious Affairs Department

Vol. 1, No. 3, May 1977

Prepared and edited by Judith H. Banki

AJC HAILS LITURGICAL DEVELOPMENT

AJC hailed as "a most welcome and heartening development" the recommendation of the U.S. Catholic Bishops' Committee on the Liturgy that the "Reproaches" -- a hymn considered offensive to Jews -- be omitted from the Good Friday ritual this year. In a letter to Archbishop John R. Quinn, chairman of the Committee, IAD's Rabbi Marc H. Tanenbaum called the move a "historic action" which would foster "mutual respect and solidarity between the Catholic and Jewish peoples."

AJC had earlier sent to the Committee on Liturgy a study citing several negative references to Jews and Judaism in Catholic Liturgy, and calling attention to the anti-Jewish impact of the "Reproaches." The study was one of several originally submitted to Vatican II by the AJC at the request of the late Augustin Cardinal Bea, head of the Vatican commission which produced *Nostra Aetate* (popularly known as the "Jewish Declaration") in 1965. (Both that document and the Vatican Guidelines for Catholic-Jewish Relations in 1975 called for the elimination of anti-Jewish references in Christian teaching, preaching and liturgy.)

Ironically, this devotion, which has served to build resentment and hostility toward Jewry, is a deliberate inversion of a Jewish prayer of thanksgiving, the *dayenu* chant from the Passover Seder. A brief excerpt from each shows the similarities:

DAYENU
(it would have sufficed)

How thankful we should be to
God
For his many deeds of kindness
to us!

DAYENU
Had God freed us from the
Egyptians,
And not wrought judgment upon
them,

DAYENU
Had He wrought judgment upon
the Egyptians,
And not destroyed their gods.
DAYENU...

THE REPROACHES

My people, what have I done to
you? How have I offended you?
Answer me. Did I not bring you
out of Egypt? And for that you
erected a cross for your Saviour?

...For your sake I scourged Egypt
with the death of her first-born;
but you, you have handed me over
to be scourged.

The "Reproaches" are put into the mouth of Jesus, although the hymn was composed more than a century after his death. According to the distinguished Jewish

scholar, Dr. Eric Werner, who collaborated in preparing AJC's study, "Anti-Jewish Elements in Catholic Liturgy," for Vatican Council II, the source of the "Reproaches" is the Passion homily of Melito, Bishop of Sardes, thought to have lived 120-185 C.E. Melito borrowed the form of the *dayenu* chant, which expresses gratitude for God's benefits bestowed on his people Israel, gave it an "anti-Jewish twist" in which the theme of gratitude is replaced by one of ingratitude -- Israel's ingratitude, reaching its nadir in the scourging and crucifixion of Jesus. In an article detailing his scholarly detective work ("Melito of Sardes, The First Poet of Deicide," *Hebrew Union College Annual*, Vol. 37, 1966), Dr. Werner observes that the Passion homily is an "instance of utilizing Jewish material against the Jews -- a method that goes through the ages up to this very day."

The action by the liturgical staff was considered a temporary solution, pending a decision by the Bishops' Committee on Liturgy on whether to eliminate the hymns or revise them.

Following similar AJC approaches to the Episcopal Church last year, the House of the Delegates of the Episcopal Church removed the "Reproaches" hymn from a draft revision of the Episcopal Book of Common Prayer. (See *Interreligious Newsletter*, Vol. 1, No. 2)

AMERICAN JEWISH ARCHIVES

ARCHBISHOP TRIFA WITHDRAWN FROM NCC GOVERNING BOARD

Rumanian Orthodox Archbishop Valerian D. Trifa, whose membership on the governing board of the National Council of Churches of Christ in the U.S.A. drew vigorous protests from Jewish and some Christian sources, was in effect suspended from the board on February 4 by the church he represented, the Orthodox Church in America.

Archbishop Trifa faces denaturalization hearings on charges by the Justice Department and the Immigration and Naturalization Service that in obtaining American citizenship he lied about his membership in the fascist Rumanian Iron Guard and his involvement in Nazi atrocities in Rumania during World War II.

The NCC had maintained that it had no power to dismiss or suspend Trifa, since he was the appointed representative of a constituent church. However, the Council's executive committee, which had earlier proposed that the Orthodox Church withdraw him, endorsed the action in a statement which emphasized the "serious moral implications" of the charges against Trifa.

A spokesman for the million-member Orthodox Church, the Rev. Leonid Kishkovsky, announced that the archbishop "will not take part in the council's work or attend meetings of its governing board until further notice." The ban will remain in effect pending disposition of the litigation against him and of an investigation being conducted by the church itself.

AJC had made available to members of the NCC executive committee material from primary Rumanian sources, including "The Trifa Manifesto," which documented Archbishop Trifa's unremitting anti-Semitism, anti-Greek hate propaganda, racism, and pro-Nazi activities.

In the light of that record, AJC executive vice president, Bertram Gold, expressed regret that the de facto suspension was not an outright expulsion, but he acknowledged that the action indicated the NCC's disapproval of Trifa's anti-Semitism.

Trifa's presence on the NCC board had also been protested by the executives of state councils of churches in New York, New Jersey, North Carolina and Oregon, and the (independent) Christian Conference of Connecticut, who communicated their objections to NCC leadership.

PUBLIC TRIBUNAL ON RELIGIOUS AND HUMAN RIGHTS IN THE ...



The National Interreligious Task Force on Soviet Jewry, which is organizing testimony before the Helsinki Commission of the U. S. Congress and Executive Branch in Washington, D. C. on the issue of "the Helsinki Agreement and Religious Liberty," organized on March 16 a unique "public tribunal" to dramatize the denial of human rights and religious liberty for Jews and Christians in Eastern Europe.

While focusing on the massive violation of the religious liberties of the three million Soviet Jews, the tribunal also provided the opportunity for spokesmen for Catholic, Baptist, Latvian Lutheran, Ukrainian and nationality groups in Eastern Europe to publicly testify about the oppression their respective groups have been suffering.

The testimony cited case histories of Soviet citizens who were fired from their jobs, incarcerated in mental hospitals, refused opportunities for higher education, exiled to labor camps, and subjected to myriad other kinds of intimidation and discrimination because of their insistence on observing religious practices or their expressed requests to emigrate. In each case, it was pointed out that such actions violated the terms of the Helsinki Agreement.

The evidence was presented to a panel that included Rita Hauser, attorney and former U.S. representative to the United Nations Human Rights Commission; Dr. David R. Hunter, director of education, Council on Religion and International Affairs; Bayard Rustin, executive director, A. Philip Randolph Institute; Rabbi Marc H. Tanenbaum and Sister Ann Gillen, executive director of the Task Force.

Among the witnesses were Prof. Thomas E. Bird, professor of Slavic languages, Queens College, City University of New York; Dr. Walter Dushnyck, editor, *Ukrainian Quarterly*; Prof. William Fletcher, director of Soviet Studies, University of Kansas; Prof. Howard Greenberger, New York University Law School; Rev. Blahoslav S. Hruby, secretary, Research Center for Religion and Human Rights in Closed Societies; Mr. Ilya Levkov, a Soviet Jew and research director of the National Conference on Soviet Jewry; and Rev. Alexander Veinbergs, pastor, Latvian Lutheran Church, Washington, D. C.

Dr. Bird urged his fellow Roman Catholics and fellow Christians to understand their own self interest in supporting the cause of Soviet Jews. He declared:

This is not a "Jewish problem." The Soviets want the Jewish community to be isolated. If they are being persecuted and isolated today, we are surely going to be in a group that is persecuted and isolated tomorrow...

We Christians, in an age that has witnessed the Holocaust, have a profound historical, moral obligation to stand guard over the destiny of the children of Israel wherever its existence is threatened, whether it be a reborn Jewish commonwealth, or with beleaguered Soviet Jewry.

The public forum was one of several activities launched by the National Interreligious Task Force on Soviet Jewry since the major Chicago II conference last November, which drew some 250 participants, most of them Christians. An impressive array of religious and civic leaders, including U.S. Representative Robert Drinan (D-Mass), a Jesuit priest; Senator Charles Percy (R-Ill.), and Dr. Cynthia Wedel, a president of the World Council of Churches, called the Soviet Union to task for failing to fulfill commitments to human rights, including the

right to emigrate, to which the USSR agreed in signing the Helsinki Accord.

Among the results of Sr. Gillen's energetic efforts to expand inter-religious concern for the plight of Jews and other oppressed minorities in the Soviet Union has been the formation of local interreligious task forces in communities around the country. Such groups have been organized in Cincinnati, Dallas, St. Louis and Wilkes-Barre-Scranton, with plans for others. *Interested Christians and Jews should contact Sr. Ann Gillen, National Interreligious Task Force on Soviet Jewry, 1307 South Wabash, Chicago, Illinois 60605, or any local AJC office.*



MORE ON MOON

Widespread concern with the implications of the Rev. Sun Myung Moon's Unification Church is evidenced by the unprecedented response to a forceful critique of the Moon movement made by Catholic, Protestant and Jewish leaders at a December 28th meeting held at AJC headquarters.

On that occasion, IAD's Rabbis Marc Tanenbaum and A. James Rudin were joined by the Rev. James J. LeBar, of the Office of Communications of the Catholic Archdiocese of New York, and Dr. Jorge Lara-Braud, executive director of the Commission on Faith and Order of the National Council of Churches of Christ in the U. S. A.

While concentrating on the anti-Jewish content which is documented in Rabbi Rudin's study of *Divine Principle*, the basic doctrinal text of the Moon movement, the religious leaders voiced equal concern about other aspects of his activities, including his methods of indoctrination reported by former Moonies who have defected from the group.

Rev. LeBar announced that his office had sent a letter warning priests in the Catholic Archdiocese of New York of "the acute dangers" that Rev. Moon's Unification Church represents. "It is important to bear in mind that Rev. Moon's teachings are in direct conflict with Catholic theology and, therefore, render his movement suspect for Catholic participation," he said.

Father LeBar made public a list of 62 "front organizations of the Unification Church" and questioned why there would be "need to hide behind such fronts, which often deny any association with Sun Myung Moon and his followers?"

Dr. Lara-Braud, quoting from a working paper of his commission, declared that Moon's doctrines "deny the classic Christian understanding of Jesus Christ" in salvation, and "claim a deficiency for Christ's work which Christians could not accept."

The Protestant theologian also pointed out that Moon's *Divine Principle* "fosters continuing anti-Semitism" in that it claims that "Christ failed because the Jews did not believe in him and put him to death." He termed that teaching "double idemnity" against the Jews.

Rev. Moon had earlier reacted to AJC's release of the study. In a seven-point statement published as a full-page advertisement in *The New York Times*, he declared that the Unification Church "categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred." He further stated that his movement recognizes "the divine and natural right" of Jews to physical survival and preservation of religious tradition; regards Israel as a haven for Holocaust survivors and a sanctuary for Jews fleeing oppression; will work for "an acceptable accommodation between the Arabs and Jews;" and "strives toward the establishment of a United World Family of Nations" in order to contain Soviet imperialism.

Responding to this statement, Rabbi Tanenbaum declared: "We trust that the Rev. Moon's public condemnations of anti-Semitism will now result in concrete actions that will demonstrate that he means what he professes. A comprehensive and systematic removal of negative and hostile references to Jews and Judaism which abound in the *Divine Principle* would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties."

(Single copies of the report, *Jews and Judaism in Rev. Moon's Divine Principle*, are available by request from the American Jewish Committee.)



ISRAELI GOVERNMENT NIXES OFFENSIVE FILM

An anguished appeal from Mother Basilea Schlink of the Evangelical Sisterhood of Mary, urging Jewish leaders to protest plans by a Danish film producer to make a pornographic film about Jesus on location in Israel, drew a quick response from AJC and from the Government of Israel. Rabbi Marc Tanenbaum accused the producer, Jens Jorgen Thorsen, of "attempting to cash in on the current sickness of pornography," and cited an official Israeli Government response that it would "not allow any film to be made that would be offensive to any religious group."

In a separate action, AJC's Interreligious Affairs Commission criticized the film, "Nasty Habits," as "an entirely inappropriate vehicle to parody the Watergate scandal." The IAD continued: "By choosing to satirize a Catholic women's religious order instead of the true perpetrators of Watergate -- those elected and appointed officials of the United States Government who abused their legitimate powers and deceived the American people -- the film deflects public scorn from those who deserve it onto the wrong vocation and the wrong sex." The IAC found the film "offensive not only to women and to Catholics, but to fair-minded people of all persuasions."



INTERRELIGIOUS VISITS TO ISRAEL

In February two major study tours were coordinated by AJC's Visitors to Israel Program. The first, co-led by Dr. George Gruen, director of Middle East Affairs for AJC, and Dr. Arleon L. Kelley, associate executive director of the NCC's Commission on Regional and Local Ecumenism, included visits to Egypt, Syria and Jordan as well as Israel. Participants, among whom were outstanding AJC leaders from chapters around the country, as well as the director of the New Mexico Council of Churches, and a member of the NCC national board, met with political, academic and religious leaders in all countries visited. This was the third such tour co-sponsored by AJC and NCC. Rabbi A. James Rudin and Inge Lederer Gibel were previous leaders of these tours.

The Metropolitan Ecumenical Training Center Capital-to-Capital Mission was the second February mission. METC members and participants had met for several years as a study group focusing on Christian-Jewish relations, and their pilgrimage to Jerusalem was a result. National leaders from Washington, D.C. included the Rev. Tilden Edwards, executive director of METC; Daniel Mann, executive director of the Jewish Community Council of Greater Washington; Rabbi Stanley Rabinowitz, president of the Rabbinical Assembly; Ms. Cynthia Roberson, executive director of

the Secretariat for Black Catholics; Rev. John Steinbruck, Lutheran activist on behalf of Soviet Jewry, and Dr. Timothy S. Healy, S.J., president of Georgetown University. Commenting on the trip in a letter to Ms. Gibel, Fr. Healy wrote:

Probably the briefest way to put it was that I went both understanding and sharing the American support of Israel, and my week in Israel merely strengthened this conviction... In a sense Israel, and above all Jerusalem, have to remain a spiritual home. To cite my own part of the testament, the gospel read in the Mass last Sunday has the haunting phrase, "Salvation is of the Jews." I am sorry that I did not have more time to walk and roam around that part of Israel which would fascinate me most from the point of view of prayer, and that is the Sea of Galilee. But I keep telling myself that pleasure is reserved for a return trip.

Each study tour, in addition to special meetings tailored to the professional interests of tour participants, offers opportunities to meet with Jewish, Christian and Moslem leaders in all areas of Israeli life.

The program, which provides complete airline and hotel arrangements as well as the special interest meetings that mark it as unique, is coordinated in Israel by Ms. Taffy Baker of AJC's Jerusalem office, and in the U.S. by Ms. Gibel, national coordinator of the Visitors to Israel Program, to whom inquiries should be addressed at 165 East 56th Street, New York, New York 10022



IAD BRIEFS

IAD supplied materials on Judaism, Jewish-Christian relations, Soviet Jewry and Israel for educational kits sent to some 1500 Southern Baptist officials throughout the United States. A forthcoming conference co-sponsored by the Southern Baptists' Christian Life Commission in Dallas and AJC is presently in the planning stages, as is an Evangelical-Jewish meeting in Atlanta.

Expressions of solidarity and sympathy were sent by AJC chapter leaders and staff members to Roman Catholic and Episcopal church authorities, decrying the recent massacre of Roman Catholics in Rhodesia, and the shocking death of the Rt. Rev. Janane Lwum, Anglican Archbishop of Uganda. (Uganda President Amin's claim that Archbishop Lwum was killed in an automobile accident has been greeted with skepticism in many parts of the world.)

Rabbi Marc Tanenbaum was among the religious technical advisers for the six-hour biblical epic, "Jesus of Nazareth," presented on NBC-TV on April 3 (Palm Sunday and the first day of Passover) and April 10 (Easter Sunday and the eighth day of Passover). Rabbi Tanenbaum, who had reviewed the film in London and consulted with its director, Franco Zefferelli, commented:

This film has not only avoided all of the negative images about Jews and Judaism which have nurtured anti-Semitism in the past but has, on the contrary, consciously sought to portray first century Judaism in a warm, faithful and sympathetic light.

IAC CHAIRMAN, MILES JAFFE, ADDRESSES NATIONAL INTERRELIGIOUS WORKSHOP

Miles Jaffe, chairman of AJC's Interreligious Affairs Commission, participated centrally in the *Third National Workshop on Christian-Jewish Relations: Living Together in an Age of Pluralism*, April 19-21 in Detroit, Michigan. Mr. Jaffe spoke at a workshop devoted to contemporary issues on the subject: *Church and State: Parochialism and Abortion*, outlining ground rules for discourse of these sensitive, highly-charged issues.

IAD staff also participated in the national workshop in various capacities. Judith Banki delivered a paper on *Women Today and the Jewish-Christian Dialogue*; Inge Gibel served as panelist in a workshop devoted to discussion of Middle East problems; Rabbi James Rudin moderated and participated in a workshop on *Evangelism and the Dialogue*; and Rabbi Marc Tanenbaum served as one of three reactors who summarized the conference. (Other reactors were Fr. Edward J. Flannery, former director, Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops, and Dr. William L. Weiler, executive director, Office on Christian-Jewish Relations, National Council of Churches.) Sherwood Sandweiss and Ruth Kroll of AJC's Detroit office also participated in the conference, ably organized and chaired by Fr. Alex J. Brunett, director of the Office of Ecumenical Affairs of the Archdiocese of Detroit.

ARCHIVES

NOTABLE QUOTABLES

...My own feelings were stirred even more profoundly when I heard the repeated references to the fact that the alleged crimes had been committed more than thirty years ago and when several church leaders told me that it's time for the Jews to forget. Ah, it seems so long ago, does it not? Some people are tired of being reminded. But don't you realize that for those of us whose homes were invaded by storm troopers it is like yesterday; and that in the nightmares of our loved ones it is still a horrible NOW? Furthermore, our refusal to forget is not based on a desire for revenge, but rather on a determination not to betray the memory of our dead or our responsibility toward future generations... In most Protestant and Orthodox churches, I perceive very little of a sense of urgency to deal with the appalling lack of real concern about the historical role of the Christian churches in centuries of persecution against the Jews.

And now comes that inevitable question, one that is usually raised with great vehemence: "Are you suggesting that there is anti-Semitism in our midst?" What an odd question to ask! What basis would there be for us to believe that we, Christians in the NCC, have somehow remained untainted by this particular manifestation of human sin?

Let me ask a counter-question. How come that we, who will often respond to charges of rampant racism in the Christian churches with quick consent and contrite confessions, find it necessary to react with such indignation to the suggestion that we search our hearts to see whether there are seeds of anti-Semitism to be found among us? By naming the demon and acknowledging its power, we may once again discover the liberating reality of grace. I believe it would be good for us to reflect on that.

...from an open letter on the "Trifa affair" sent to members of the

governing board of the National Council of Churches in the U.S.A. and other fellow Christians by the Rev. Isaac C. Rottenberg, Secretary for Program Interpretation, Reformed Church in America.

* * * * *

We are beginning to be able to acknowledge and respect each other's religious traditions as representing positive ways of life. Christians are realizing that Judaism has its own integrity and needs no Christian correction. Together we are beginning to see that we can behave as equals, that we do not need to make each other's belief systems "wrong." We are siblings, each possessing his own validity, vitality and wholeness. Christians no longer pray for the conversion of the Jews. It is all right now with most Christians for Jews to be Jews and Christians Christians.

This climate of growing respect and understanding is now threatened by the recent growth of something called -- for want of a better name -- "Jewish-Christianity." The zealous proponents of "Jewish-Christianity" aim their proselytizing activities specifically at Jews. They maintain that real fulfillment for a Jew consists in accepting Jesus (they call him Yeshua) as messiah. Their message is grounded in the notion that to accept Jesus "is the most natural wonderful, and, above all, spiritual thing that can happen to a Jewish person." Once again the "incompleteness" of Jewish faith is being preached.

The current rise of "Jewish-Christian" missionary activity in Long Island is distressing to both Jews and Christians. It is upsetting to Jews because it impugns the integrity of Jewish belief. It is alarming to Christians because it misrepresents Christianity. It is disturbing to both Jews and Christians because it undermines the basis of mutual respect which it has taken so long for us to establish.

Perhaps the greatest danger in this "Jewish-Christian" missionary activity is that the Jewish community may draw back from interfaith dialogue, convinced that the "Jewish-Christian" movement is simply a highly visible manifestation of the otherwise tacit intent of all Christians to convert Jews to Christianity.

We wish, therefore, to make it clear that as Christians we acknowledge and affirm the integrity of Judaism and disavow completely the message and the methods of these "Jewish-Christian" groups.

From a public statement by the Rev. Lawrence McCoombe, chairman, Commission on Christian-Jewish Relations, Episcopal Diocese of Long Island, New York. (The statement has the full support of the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island.)

The publication and distribution of this issue of the *Interreligious Newsletter* has been made possible through the generous support of the Milton Weill Memorial Fund.

May 4, 1977

Arthur Spiegel
Executive Director

Robert Weiner
Asst. Exec. Director

Rabbi Marc Tanenbaum, Interreligious Dept.
AJC Committee
165 East 56 Street
New York, New York 10022

Dear Rabbi Tanenbaum:

The New Haven Jewish Federation is engaged in multifaceted Holocaust projects to memorialize the Memory Of The Six Million and to honor the survivors who reside in the New Haven area.

Within the past six months, major events include:

- 1) The sponsoring of a lecture series on the Holocaust which was extremely successful both in terms of involving and drawing the total community to attending the series and increasing knowledge of and sensitivity to the meaning of the Holocaust in terms of our own lives. (Flier enclosed)
- 2) Motivating the City of New Haven, in cooperation with the New Haven Jewish Federation, to sponsor a New Haven Memorial To The Six Million on City park land under the personal direction of the Mayor. Monies for the project will be raised publicly by the selling of individual cobblestones. Groundbreaking was included as part of the Annual Yom Hashoah. (Flier enclosed)
- 3) The compiling of a book to cover:
 - A) An overview of the Holocaust
 - B) A listing of survivors in the New Haven area
 - a) Camps
 - b) Partisans
 - c) Ghettos
 - C) A listing and history of the righteous gentiles in the area
 - D) History of the Memorial Project
 - a) Letters and correspondence
 - b) Newspaper articles
 - c) Pictures
 - E) Listing of all subscribers to the Project

CONSTITUENT AGENCIES:

(MORE)

May 4, 1977

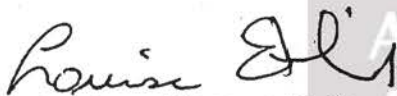
-2-

- 4) The compiling of the personal history of each survivor into book form. (In addition, the oral history taping is a possibility.) The four enclosed biographies, written by Ruth Sachs and published in weekly installments in the New Haven edition of the Jewish Ledger, are samples of what can be developed. These were prepared to lead up to the Annual Yom Hashoah.

I am writing to see whether AJC has, or knows of any, funds available for the payment for a project director: 1) to work on parts 3) and 4), 2) to pay for the printing of part 4).

We would appreciate any help you could render in this area.

Sincerely,



LOUISE ETKIND, Director
Community Relations

LE:raf

cc: Lew Lehrer
Ruth Sachs

Enclosures





OFFICE OF THE MAYOR

CITY OF NEW HAVEN
CONNECTICUT 06508

FRANK LOGUE
MAYOR

PROCLAMATION

WHEREAS: Throughout our history, the people of New Haven have had a deep commitment to human rights and to peace and freedom for all mankind; and


WHEREAS: People all over the world this year are pausing to remember and reflect upon the tragic suffering of the six million martyrs of Nazism, so that such an unspeakable crime will never happen again; and

WHEREAS: Citizens of New Haven of all faiths are joining together to establish a permanent, living memorial in Edgewood Park, and will hold a Service of Remembrance and groundbreaking ceremony on Sunday, April 17, 1977.

NOW, THEREFORE, I, FRANK LOGUE, Mayor of the City of New Haven, Connecticut, do hereby proclaim Sunday, April 17, 1977 as

HOLOCAUST MEMORIAL DAY

in New Haven, and urge all citizens to join in honoring those who lost their lives in the Holocaust.


Frank Logue
Mayor

1977 MEMORIAL SERVICE
AND GROUND BREAKING

Sunday, April 17 - 2:00 P.M.



NEW HAVEN
JEWISH FEDERATION

Corner of
Whalley and West Park Avenues

הגדה
עשר



REMEMBER

יהודים
TREBLINKA יתד
BERGEN-BELSEN שמה MAJDANEK
LAUTHAU יתד YISGADAL WARSAW GHETTO
VEYISKA DASH יתד AUSCHWITZ
SHIMEY BIRKENAU
RABOH

LEST HISTORY BE REPEATED

As the most catastrophic event in Jewish and world annals recedes into historic focus, our generation must learn from the past to insure itself and future generations against witnessing another Holocaust.

Toward that aim, outstanding authorities and scholars have been invited to meet with our community and explore the varied aspects of the Holocaust through lectures, discussions, films and workshops.

HOLOCAUST

SEMINAR SERIES

SPONSORED BY THE HOLOCAUST COMMITTEE OF THE NEW HAVEN JEWISH FEDERATION

I. SUNDAY, MARCH 6

THE WAR AGAINST THE JEWS, 1933-1945

Speaker: Dr. Lucy Davidowicz
Noted historian, author,
Professor, Yeshiva University

II. SUNDAY, MARCH 13

EYEWITNESSES TO HISTORY

*Panelists' accounts of varied
experiences in Nazi Europe*

Moderator: Mr. Richard Cohen
Hebrew University
Lecturer, Yale University

III. TUESDAY, MARCH 22

DOCUMENTATION OF THE HOLOCAUST

*Overview of the literature—personal and
historical.*

*Film: "Genocide" narrated by
Sir Laurence Olivier*

Speaker: Mr. Arthur Spiegel
Executive Director
New Haven Jewish Federation

IV. SUNDAY, MARCH 27

GOD AFTER AUSCHWITZ

*Theological implications
of the Holocaust*

Speaker: Dr. Richard Rubenstein
Author, National Humanities
Institute Fellow, 1976-77
Yale University

V. TUESDAY, APRIL 5

RESISTANCE, RESCUE & AFTERMATH

*Jewish resistance efforts; Attitudes and
policies of governments; emergence of
Israel.*

Speaker: Mr. Abraham Foxman
Anti-Defamation League
of B'nai B'rith

VI. TUESDAY, APRIL 12

TEACHING THE HOLOCAUST

*Workshops for teachers and
parents. Use of literature
and audio-visual aids.*

Speaker: Dr. Barry Fox
Professor of History
Southern Conn. State College

All sessions start at 7:30 P.M., at the New Haven Jewish Community Center, 1156 Chapel Street

REGISTRATION

Name _____

Address _____ Zip Code _____

Fee Enclosed _____

Registration fee for entire series is \$5.00; Individual seminars are \$2.00. There is no charge for students.

Mail this Registration Form to:

HOLOCAUST COMMITTEE, NEW HAVEN JEWISH FEDERATION, 1184 Chapel Street, New Haven, Ct. 06511, TEL. 562-2137

A series ticket and suggested reading list will be sent to you.

TO: JEWISH LEDGER - IMMEDIATE RELEASE, PLEASE

(Please use byline or signoff for Ruth Sachs)

In honor of the lecture series on the Holocaust sponsored by the Jewish Federation, the Jewish Ledger has consented to publish four interviews with New Haven area residents who are survivors of the Holocaust. This is the first of these personal histories.

* * *

William Rosenberg is alive today because of a series of miracles. His struggle for survival through the Nazi era is an almost incredible tale, but his history, told in gentle and calm tones, makes vivid the horrors of the Holocaust as few fictional dramas could.

Mr. Rosenberg was born in a small village in Poland in 1918. He lived with his parents and seven brothers and sisters until 1940, when the Germans seized him and sent him to a labor camp near the Russian border. People from all over Poland were there, brought together to build roads for the Germans. Conditions in the camp were terrible; people were starving, filthy, overcrowded and overworked. The young William became convinced he would die if he continued to stay there. So, after two weeks, he decided to escape. He managed to slip out of the camp one night and, then, walked for twenty miles, skirting danger all the way, to the nearest city. There, in the Jewish ghetto, he found people willing to give him enough money to get to his home in Chenstochow. He was lucky; he did not look Jewish and he spoke Polish well, so he succeeded in making his way to his home. When his father, an orthodox Jew, saw him, he wept, saying, "You are here because I prayed for you."

Prayers were not enough two years later in 1942, when, on Yom Kippur, the Germans decided to "dispose of" the 60,000 Jews in Chenstochow. As the Jews were marched in front of the officials for selection purposes, William saw his younger brother sent to the left--to death--while he was sent to the right, marked for another labor camp. He never saw this brother--or any of his family--

(MORE)

William had been in this labor camp for four or five months when, one night, the head of the camp needed 104 people to complete a transport that was going to Treblinka. William was among the 104 unfortunates who were herded together in a building with no facilities and little food. He knew once again that he must escape and that the best time would be when the guards began to organize the evacuation. When that moment came, he and three other men pulled themselves up through a hole they had made earlier in the roof. William's journey to freedom again took a night to accomplish but, this time, it was not a twenty-mile walk, but a hazardous climb over the roofs of four buildings, one six stories high and one seven stories high. But even this was not enough; only when he had slipped past the German patrol guarding the Jewish section was William finally free.

Ironically, this freedom lasted only one day. William tried to make contact with the Polish underground, but was unsuccessful. It was too dangerous to wander around the area so he decided to return to the labor camp. For three days and nights, he lay hidden near his former barracks, waiting until word was brought to him that someone had died or escaped and William could take his place. However, no sooner was he reinstated in the camp, than he was again in danger. The very next morning, the head of the camp called out William's name and ordered him to step forward. This had always been the prelude to being shot, and William was terrified. The head of the camp had learned that William had escaped from the transport and, unbelieving, wanted to know the details. He then asked why William had returned to the camp. William thought fast and said, "I am still young and can be productive for the German army." The official was pleased, and William escaped death once more.

In 1943, William again found himself in peril. He was moved from this labor camp and deposited with his transport in Auschwitz. He was told, "This is your last stop," and felt this to be true when he saw the gas chambers, the naked prisoners, the total despair. But, suddenly, on that first day, a telephone call ordered 5,000 people to be delivered to Germany to build roads, and

(MORE)

William's entire transport was moved from Auschwitz and brought to Germany.

William was reshuffled to numerous concentration camps from 1943 to 1945. In each, conditions were terrible. Prisoners were forced to hard labor, constructing the camps, or building the roads, despite the fact they were weak and starving. They were crowded into barrackss and given cruel, inhumane treatment. In one camp, prisoners were forced to take hot showers, then run outside in freezing temperatures to another building 500 yards away to get their clothes. Many of these died of pneumonia; others died from typhus, brought on by unsanitary conditions. And every day, in barracks hdding 100 people, three to five people died of starvation.

In April 1945, William's last camp, Ostnabriken, was liberated by the American army. The American soldiers were so moved by the condition of the survivors that they pressed all their food on them. This became another peril for those who overate ran the risk of seriously disturbing their systems and, perhaps, dying. William, at 80 pounds, survived this last danger and was finally sent to a hospital where he spent three months recuperating. While there, he met a young Polish Jewish nurse who had been leading a double life during the war. She became his wife several months later.

William lived for the next three years in a D.P. camp, waiting to find a new homeland and began his life again. He learned, during this time, that, of his family of 96 people, only four cousins had survived. Without papers, without someone to sponsor him, William was unable to relocate. Finally, a friend, Jack Pepper, who had settled in New Haven, persuaded his uncle to claim responsibility for William, and he and his wife were able to come to America.

Here, he has raised a family of two sons and a daughter, has built up a successful business, and lives in freedom and security. He is active in many aspects of Jewish life: president of Farband L.Z.O., past chairman pf the Israel bond drive for farband, member of the Memorial Committee for the Six Million, member of the culture series committee of the Jewish Federation. His burning

desire, while in the concentration camps, was to stay alive so his family name would not be obliterated, He has more than succeeded. For this, he is grateful, and so are we all.

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3/11/77

TO: JEWISH LEDGER - IMMEDIATE RELEASE, PLEASE

(Use Ruth Sachs byline or signoff)

Second in a series of histories of Holocaust victims.

Sally Finkelstein Horwitz is a lovely and gracious woman whose face radiates warmth and kindness. Yet, when she speaks of her experiences as a Jew in Poland during World War II, she becomes almost bitter and her eyes take on a haunted look.

Sally's first memories of the war years take her back to her hometown of Zwolen, 40 kilometers west of the city of Radom. One day in 1939, while she was playing at a friend's home, Sally heard a tremendous noise. She looked outside and could see German bombers swooping down on the city. It was terrifying. When the attack was over, she ran out to try to make her way home to her family. A scene from Hell was before her; everything was in flames. Sally found her family, and her mother and father, three sisters, one brother and her aged grandmother decided to run and hide in the woods before the next German attack. While they were running, the German planes came again, machinegunning the panicked civilians. People were dying on all sides of Sally. Her family made it safely to the woods and hid there for three days, protected by branches her father broke off the trees.

By 1940, Sally and her family had to separate. Her father and brother were hidden with a Polish family in a nearby village. The females of the family were kept in a ghetto in the city. Although it was not allowed, Sally was able several times to slip out of the ghetto to visit with her father. One of these times, she had two brushes with death. First, at the village where her father hid, she was seen by a Polish man, the head of the village, who, when he heard she was a Jew, wanted to turn her in to the Germans. She managed to escape him, was hidden in an attic by a young Polish girl, and listened in terror while he tried to hunt her down. When she finally got away and made her way back to the ghetto, she learned that, only one hour earlier, the Germans had temporarily stationed guards at the entrance to the ghetto, shooting anyone who went in or out.

(MORE)

There was hunger in the ghetto, and typhus and death. Sally's grandmother died there, but it was far better than having her experience what was to come next.

One morning, all the Jews in the ghetto were turned out and forced to march 12 or 13 kilometers to the train station. It was a hot day and the guards brutally beat anyone who lagged. Sally still has a vivid memory of a heavily pregnant young woman in this march, surrounded by other adults trying to protect her from the guards.

At the station, there were cattle cars waiting and miles of Jews sitting on the ground. Suddenly, a German soldier pointed to Sally and motioned her forward. Her mother told one of her sisters to go with her. They found that they and a handful of others had been plucked from the group to work on a farm nearby. When they got there, the two sisters found a third sister who had been sent to the farm earlier. That night, as they slept on the floor in a barn, they heard the screaming and wailing from the train station as the Jews were pushed into the cars by Germans with clubs.

Sally spent a year on the farm, picking potatoes from dawn to dusk. She was one of the youngest people there and survived only because a Polish foreman and his wife "adopted" her and showed her kindness. Once, when Sally was desperate because of the vile taste of the food, she decided to sneak out to the nearby village to buy some salt. When she returned, she was caught by a German guard. She was about to be shot when the Polish foreman raced over and shouted that he had sent her out of the camp. This saved her life.

One day, in the winter of 1942, a truck arrived. Fifty people were chosen, among them Sally and her two sisters, and were brought in the truck to a concentration camp, Skarzysko-Kamienna. Conditions at the camp were terrible. Beds were layered four high; food consisted of a tiny piece of bread and dirty water twice daily; people were yellow complexioned from working in an ammunition factory. Inmates had to get up at 5:00 a.m. and were forced to stand in the yard every morning to be counted--no matter what the weather, they were always counted. There were constant beatings for no apparent reason. Once, Sally tried to escape a

(MORE)

beating by moving to the back of the group. Her leg was caught by some barbed wire and became deeply infected. Her sisters managed to bribe someone for some thickened sour milk and, after wrestling with the temptation to eat it, finally applied it to Sally's leg to ease the infection. With such primitive treatment, the leg remained infected for a year.

Many died in the camp and bodies were often put in a garbage bin outside. One day, everyone on the night shift was awakened and shoved out of doors. In the bright sunlight, they saw a young boy who had broken some rule brought out and hanged before their eyes. The body was left there for several days and the inmates were forced to pass him regularly. Sally still sees this body in her dreams.

Sally and her sisters managed to survive because they had each other. When one was weak, the others would share their bread. When one felt faint, the others would make sure she was roused by the time the German guards came by to dispose of inert bodies.

Sally was not only in physical pain and discomfort during these years, but suffered mental anguish as well. The concentration camp was located near a railroad and each time she saw the faces of the train passengers staring at her camp, she felt terrible resentment and humiliation at having to be incarcerated there. The world did know what was happening in these camps, says Sally, and they did nothing about it.

In 1945, the war was over, but Sally's troubles were far from ended. She had lost all her hair and had a curved spine from the lack of nutrients in her diet. She had lived through the concentration camp years dreaming of seeing her family reunited, of nursing her father back to health. But, this was not to be. Sally went back to Zwolen to find that her family had disappeared and the town destroyed. Moreover, the Poles were not welcoming the few returning Jews with open arms. While Sally was in Zwolen, two Jews were killed and she quickly left to rejoin her sisters. Two days later, she learned that the Poles in Zwolen had been looking for her, too, fearful she might take over a family bakery from the Poles who had appropriated it.

(MORE)

Poland seemed dangerous for Jews, even with the war over. So, Sally and her sisters were smuggled out to Austria and, from there, ironically, to Germany. Sally worked in Bomberg, Germany, at the Jewish Family Service from 1945-49. This postwar period was a time of suffering for her. Her pride and dignity as a Jew were shattered by the knowledge that no one in the non-Jewish world seemed to care what happened to her. The survivors of the Holocaust were all young; they did not even know how to make a living. It was only due to the efforts of Jewish committees from America, England or Palestine that the young Jews were organized at all.

In 1949, Mr. Jack Pepper, who had been in Bomberg with Sally's sister and brother-in-law, Mary and Leon Glick, brought them and Sally to New Haven. Sally's other sister, Frances Klarfield, settled in St. Louis. Sally was fortunate in that she soon met Morton Horwitz whom she married and who has been a steadying force for her throughout the years.

Sally has been a productive addition to New Haven. She has been active in many Jewish organizations and is past president of the United Order of True Sisters. She currently owns and runs the Lauri-Ellen Shop on Chapel Street.

Sally and her husband have raised three children, each named for her relatives lost in the Holocaust. In this way, though her father, mother, sister and brother are no longer with her, they will never be forgotten.

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TO: JEWISH LEDGER - IMMEDIATE RELEASE, PLEASE

(Use Ruth Sachs byline or signoff)

Note: This is the third in a series of histories of Holocaust victims.

Renee Glassner returned to her hometown in Poland last summer, driven by a compulsion "to prove to myself that what had happened (during World War II) to my family, myself, my community, and the Jewish people in general was really true--not just some fantasy of a little girl, but a real terrible experience." Renee was perhaps better able to make this journey than most Holocaust survivors for her entire immediate family--mother, father and two brothers--had survived with her, a situation few other victims could claim.

The Germans occupied Renee's small town from 1939 and harassed the 8,000 Jews there by looting their valuables and imposing many restrictions. And yet, life was not bad for a small girl until 1941, when the Jews from their town and surrounding areas were organized into a ghetto. The large house in which Renee had lived happily with an extended family of aunts, uncles, cousins and grandparents was transformed. Now, in three small rooms, up to seventeen people lived. Disease and hunger were rampant; every day Renee saw from her window dead bodies brought out to be buried. The window faced the town square and Renee could also watch "selections" (men in town chosen for work transports who were often never seen again), and shootings when Germans would arbitrarily kill Jews for reasons known only to them.

It was at this time that Renee's cousin, Oscar Pinkus, began to construct a hiding place in his apartment. He built a wall, covered it with wallpaper, and pushed a cot against it which hid the entrance. The hiding place was used several times by the men when the Germans appeared, without warning, to round up more labor forces. But, its ultimate use came on August 22, 1942, when the Germans announced the final evacuation of the town.

All Jews were ordered out into the square and made to walk towards the train station. Amidst the crying and the confusion, cousin Oscar told everyone to get into the hiding place. Renee wanted to go with the other Jews in town, for everyone was confused as to whether it was better to stay or to go, but her cousin

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prevailed and when the crisis had died away, twenty-seven people were huddled in the tiny room.

Renee was there for three days. There was no food or water and the heat under the tin roof was ferocious. Renee's mother risked her life at one point to sneak down into the cellar to bring up something to eat and drink. But, by the end of three days, nothing was left and people began drinking urine and becoming sick.

The ghetto area was guarded by German and Polish police, so leaving the hide-out was a great problem. The first night, a family of four tried to escape, was caught and one of them was shot. The second day, a young boy left. On the fourth day, Renee's mother decided Renee and her older brother, who were blond and Polish looking, should try to escape and reach a small village where farmers might give them aid. The children, then ten and twelve, begged to stay with their parents but were, literally, pushed out the door. Hand in hand, they made their way through the empty streets to the village. But no one would help them or even let them in. They decided to return to their parents and were on their way back when some Polish children began shouting, "Jews, Jews!" The two heard a Polish policeman, gun in hand, ordering them to stop, so they did, and were eventually taken to jail at gunpoint. It was getting dark and Renee and her brother considered running from the policeman in opposite directions in the hope that only one of them would be killed, but they decided against it, despite their certainty that jail would inevitably lead to death.

That night in jail, they heard the Germans come for them but the guards were drunk and took away two Polish children by mistake. Renee and her brother heard them shot. On the next day, several other Jews were put in jail, those who had tried to escape during their march to the train. On the third day, a Polish policeman led them all out to a new small ghetto from which they were to be used to clean up the old ghetto. The children learned then that most of the people in their former hiding place had managed to escape, except for three old people who had been discovered and shot by the Germans. No one knew where Renee's parents were.

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One day, Renee was standing at the border of the ghetto waiting for her brother, when a young Pole called her name. He had been paid by her father to bring Renee to her parents. The family had been hiding in a barn, helped by a Polish peasant who was one of the few Poles they knew who freely aided Jews out of his own goodness and who was murdered by the Poles after the war for this very kindness. After attempting to locate themselves in a ghetto in a nearby town, the family eventually came back to the small ghetto where Renee and her brother had been located.

Soon, however, orders were received for this ghetto to be evacuated. By now, everyone knew the fate of the Jews who were transported by the Germans and they were all desperate for places to hide. The policeman who had captured Renee and her brother months before felt remorse and volunteered to hide her for a fee. With the help of the "good peasant," a place was found for her younger brother on a farm and a peasant was located who, for a large sum of money, would hide seven remaining members of the family, Renee's parents and brother, and cousin Oscar and his family.

Renee stayed with the policeman for five months. She lived in a bedroom, hiding in a wardrobe at the slightest noise. The policeman's house was near the small ghetto and, from the bedroom, she heard the evacuation, the screaming and the shooting as Jews, who tried to run away, were killed. One night, Renee overheard the policeman and his wife talking. He was being transferred and his wife was arguing that the only thing to do with Renee was to shoot her. But, fortunately, Renee's father seemed to have a sixth sense where she was concerned. Just at that time, he sent the "good peasant" after her to bring her to her family's hiding place.

For the next year and a half, Renee and the other seven family members lived an incredible life in a pit under the ground. The farmer had dug a hole in his stable which was five feet wide and seven feet long, and covered the top boards with manure. The boards could be propped up by a stick, leaving a slight opening for air when there was no danger present. No one was able to stand except Renee; the rest had to sit or squat. One half of the shelter was a permanent bed of wood; in the other half were two benches with a board between which, during the

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day, served as a table, and, at night, was a bed. Food consisted of coffee from burned grain, soup made with a few potatoes and a meager supply of bread. Cleanliness was difficult for liquid for washing had to be stolen from the coffee. The family was plagued with bedbugs, rats, lice, and manure dripping into their shelter. They had only their imagination with which to amuse themselves. Cousin Oscar kept a diary with paper bribed from the peasant's children; he eventually wrote a book of these experiences, published in 1964, entitled The House of Ashes. The biggest luxury during these months was to take turns and go out of the pit to the level of the animals in the barn. And on occasion, once for Renee on her birthday, members of the family slipped out of the barn to visit another secret bunker where others were hiding.

There were constant raids on the area by the Germans. Their farmer drank heavily and began to sport new luxuries from the money they gave him, so other farmers suspected he was hiding Jews but they couldn't find where. Once, the family had to stay hidden for so long with their roof shut tight that Oscar became claustrophobic and cried out for light and air. They tried to light a match to comfort him but it flickered out; there was not ^{enough} oxygen in the air to support the flame.

After a while, the family ran out of money and the farmer began to threaten to turn them out. They had heard tales of other farmers murdering their defenseless charges, but they managed to sooth their reluctant protector with stories of money hidden elsewhere which they would give him after the war. And, eventually, he began to regard them as he did his animals who deserved his grudging care.

Finally, on July 30, 1944, came the day for which they had longed when the voices they heard spoke Russian instead of German. The farmer opened the top of the pit and told them they were free. The family picked up Renee's younger brother and were escorted by the Russians to their old home. Life in their former town was not made pleasant, however. Renee tried to return to school and was persecuted by the teachers. Stones were thrown in the windows of their home and a bomb was thrown at cousin Oscar.

So, in the spring of 1945, the family left again. As refugees, they were

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6
smuggled through Czechoslovakia and Austria to Italy. There they stayed until an uncle in the United States was able to bring them here in 1948.

Renee is now married to Dr. Martin Glassner, a professor at Southern Connecticut State College, and they have raised three daughters. Renee teaches foreign languages at North Haven High School; she has studied twelve languages and speaks seven. Her parents and brothers reside in New York, and her father, at age 80, is a proud man for he was able to preserve his most precious possessions through the Holocaust: his family.



JEWISH LEDGER - IMMEDIATE RELEASE PLEASE

Note: This is the 4th in a series of interviews with New Haven area residents who are survivors of the Holocaust.

(Please use byline or signoff for Ruth Sachs)

Ladislaus Goldberger does not look haunted by his past but he has memories of Auschwitz and Mauthausen that can move those who hear him to tears. He has seen a father steal food from his son, a son pull out his father's gold filling to buy bread. He has felt the shame of his own desperate attempts at survival, once propping up the body of a young boy who has just died so that he, Ladislaus, can have his bread ration. He has known the torment of four people sleeping under one blanket, whose body heat only serves to warm the lice that bite them all night long. He remembers the brutal beatings, the disease, the starvation, and marvels at the eternal will to live of these prisoners who were punished for no reason and made to stay one or two days at the electrified barbed wire and still did not touch it. This would have brought an end to their misery and their hopeless lives.

Ladislaus Goldberger lived in a part of Czechoslovakia that was annexed to Hungary in 1939. When the war broke out, he was the director of a lumber company and since his job was considered important to the war effort, he was allowed to keep it for the next few years. But along with all the other Jews, Ladislaus was assigned to a civilian labor unit as well, which would work in Hungary or accompany army maneuvers, digging ditches or building fortifications, or locating hidden mine traps. He knew that leaving Hungary was dangerous especially after 1941 when such units were sent with the armies fighting the Russians in the Ukraine, for whole companies were often destroyed. So, when his unit was called to go to the Ukraine, Ladislaus paid a great deal of money and bribed a doctor to remove his healthy appendix so that he would be allowed to stay home. The wisdom of this move was proven in 1943 when Ladislaus' brother, in retreat from the Ukraine, became ill with typhus. He and other typhus victims were put into a "special hospital for Jews," which was then set on fire with Hungarian soldiers stationed outside shooting all those who tried to escape.

In 1943 Ladislaus received a formal occupational deferment from the Hungarian Minister of Agriculture. He was delighted. He knew what was happening to Jews all over Europe; he had seen wild eyed Polish Jews trying to escape from Poland into the forests of Hungary. And yet he, like most of the Hungarian Jews, refused to believe that anything would ever happen to him. So despite a friend's warning that he should leave Hungary and join the underground in Yugoslavia, he stayed where he was.

On March 19, 1944, the Germans marched into Hungary. They ordered the Jews put into ghettos; the Jews were allowed to take with them only what they could carry in twenty minutes / time. Ladislaus spoke German well, and so he was made a member of the Judenrat, the Jewish council that was to oversee the ghetto. Ladislaus had 11,000 people to care for, ten to twenty families per room. He organized a hospital and a bakery; he worked day and night.

The liquidation of the ghetto began April 1 and ended in June with Ladislaus the last to leave. He knew - they all knew - that they were being sent to Auschwitz, for the Zionist underground had sent them messages telling them where they were going and what was awaiting them there. Yet again, almost no one ran away. Ladislaus even had papers available for use but he chose not to escape out of some blind faith in his own invulnerability.

He arrived in Auschwitz June 4, 1944. He saw the infamous chimneys, he smelled the burning flesh, he heard the screams of anguish. He survived the selection line and remained in Auschwitz for two weeks. From here he was sent to Mauthausen, and other concentration camps in Austria, which provided their own kind of hell. In charge of the prisoners was the worst element of society, criminals, gypsies, who tortured and beat the prisoners brutally. They worked in shifts day and night, walking miles to work, and every day when they returned, thirty or forty people would be stacked up dead. Death was arbitrary and capricious. Once when Ladislaus had a high fever, and felt unable to climb up to his portion of the bunk bed on the third tier, he asked a man on the bottom bunk to switch with him. The man refused.

That night two drunken German soldiers came into the barrack with their guard dogs. The man on the bottom bunk was startled and screamed. The dog then tore him apart.

At one period, Ladisleus was compelled to go to the infirmary because of illness although the infirmary killed more than it cured. In the infirmary all the sick were thrown together, four in each bed, whether they were contagious or not. Bodies lay completely naked, summer and winter. Medicines were primitive and almost non-existent. When despite this treatment Ladisleus had begun to recover, he was moved one night to a convalescent barrack. He was pushed into a dark room where he could sense that there was no place for him to lie down for every inch of space was occupied. He fell asleep anyway and in the morning found that he was lying on cadavers in the morgue, covered with a pus filled blanket. Shortly afterward, in the convalescent room, he still needed a bed in which to recover, so when the guard arrived to remove the dead bodies of the day, Ladisleus gave him a piece of bread to take away a body that was dying though not yet dead in order to have his bed.

On May 5, 1945, the Americans liberated Ebansee where Ladisleus had been evacuated. Ladisleus, weighing 70 pounds, wandered around Hungary with a high fever. He found a doctor in Budapest who helped him and after blood transfusions, medical attention and rest, his fever subsided and he began to recover. He went to Rumania and in a city in Transylvania, he met his best friend's wife. She too had been in concentration camps and had lost her husband there. The two survivors married and had a child in 1947. Life was beginning to be good once again when in 1948, the Rumanian borders were closed by the Communists.

A new chapter of Ladisleus' life began. From 1948 to 1962 he lived under a Communist regime, comfortable when he acquiesced in their demands but tormented, harassed and even jailed whenever he asked for permission to emigrate. After a hair-raising escape from Rumania, Ladisleus and his family arrived in America on October 31, 1962.

Here he has found contentment, working until his retirement this year and actively supporting Jewish causes. In his leisure time he reads and meditates about Jews and about mankind, worrying that they are as naive and trusting in human nature as he once was. Jews in America should be alert to a threat to Judaism from any source he feels, and they must commit themselves to ensure that a Holocaust will never happen to our people again.

RUTH SACHS



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To the President
of the United States,
The Hon. Jimmy Carter,
The White House,
Washington, D.C., U.S.A.

WIEN, April 22, 1977

SW/si

Dear Mr. President:

In March last year I had the honor of meeting you after a talk show in a television studio in Chicago.

I am very much impressed by your having taken up the cause of Human Rights all over the world. As one who has spent four-and-a-half years in Nazi concentration camps, I can appreciate your initiative very well indeed.

Six years ago, when reports about the inhuman treatment of political prisoners in different countries drew worldwide protests, I felt compelled to look for a way to help these unfortunate people. I had the idea that at least there should be a convention for the protection of political prisoners.

I had several lawyers prepare a draft for such a convention. It was drawn up in three languages and sent to the European Council in Strasbourg; it was also directly submitted to several European governments. The Austrian and the Italian Governments, in reply to my letter, acknowledged the need for such a convention.

The Legal Department of the European Council sent the draft to all members, and a commission was set up; and this is how matters stand today.

I had a conversation with the Head of the Legal Department of the European Council, who told me that, naturally, no government had opposed the move; what he did not say was that none of the coun-

tries had had the courage to support the idea actively - an understandable weakness in view of the political situation in Europe.

In the years since, the world has accepted without much ado a steady flood of news about ill-treatment and discrimination, and people have come to live with it, just as they have come to live with the manifestations of terror. Being well aware of my powerlessness as a private citizen, I have all but given up the matter.

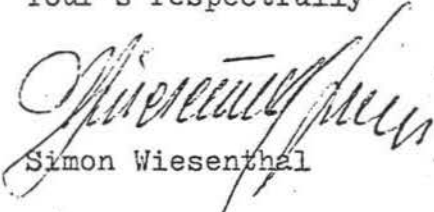
Your courageous stand in the Human Rights question, in spite of any cheap political advantages you might have gained through silence, has raised new hopes in me. Therefore I venture to enclose a copy of the draft for the convention. Of course it is just a draft, and might need adjustments. The main question is: Can such a convention help the suffering political prisoners?

I realize that totalitarian regimes which contemptuously trample upon Human Rights cannot be expected to heed a mere convention; they might even sign it (just as, for instance, they have signed the one on Human Rights), to keep up appearances.

Nevertheless, such a convention would provide many suffering people with at least a straw to cling to.

I live and work in Vienna, very close to the Iron Curtain; I often meet people coming from the area of oppression behind it - some of them just on a visit; therefore I can evaluate the extent to which your firm stand in the Human Rights question has boosted the morale specifically of the people in the East Bloc countries. They had feared to be "written off"; now they can hope again. For this, I want to thank you.

Your's respectfully


Simon Wiesenthal

Enclosure

CONVENTION

FOR THE PROTECTION OF POLITICAL PRISONERS

Explanatory Memorandum

In the contemporary world the protection of political prisoners is becoming a problem of growing importance. The solution of this problem, necessary all over the world, is a touchstone of democracy and indicates whether or not a State is governed by the Rule of Law.

According to some estimates, the number of political prisoners throughout the world - in the East as well as in the West - may reach the figure of a million. This figure and the reports which are constantly coming in from all quarters on the tragic and often inhuman treatment of political prisoners speak for themselves. The need for a multilateral agreement to improve the lot of these prisoners in keeping with the Universal Declaration of Human Rights, the World Convention on Civil and Political Rights and the European Convention on Human Rights is therefore self-evident.

The object of such an agreement should not be to guarantee the free expression of political views or to grant immunity to such expression under international law, but merely to alleviate the lot of those who have been deprived of their liberty for having expressed their opinions without any recourse to violence. It is true that an international convention can hardly cover the position of those who have been imprisoned on the pretext of having committed a crime, but in reality because

Draft

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CONVENTION FOR THE PROTECTION OF POLITICAL PRISONERS

Preamble

The Governments signatory to the present Convention,
Considering the Universal Declaration of Human Rights
proclaimed by the General Assembly of the United Nations on
10th December, 1948 ;

Considering the World Convention on Civil and Political
Rights unanimously adopted by the General Assembly of the United
Nations on 16th December, 1966 ;

Considering the European Convention for the Protection
of Human Rights and Fundamental Freedoms ;

Recognising that it is necessary for the protection of
political prisoners to take measures to assure the collective
guarantee of certain rights proclaimed in the Universal
Declaration of Human Rights, the World Convention on Civil and
Political Rights and the European Convention for the Protection
of Human Rights and Fundamental Freedoms ;

Have agreed as follows :

Article 1

The present Convention shall apply to all persons
(hereinafter called "prisoners") who are imprisoned in any
form whatsoever by reason of their political convictions or
of the oral or written expression of their political opinions,
without advocating or approving the exercise of physical
violence.

Article 2

(1) Each Signatory State of this Convention undertakes to respect the rights recognised by the Convention and to guarantee that they shall be exercised by everyone resident on its territory and subject to its jurisdiction, without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

(2) Each Signatory State of this Convention undertakes, pursuant to its national procedure and to the provisions of the present Convention, to take the necessary legislative and other measures, so far as they are not specified by the laws and regulations currently in force, required to give executory force to the rights recognised by the present Convention.

(3) Each Signatory State of the present Convention undertakes:

(a) to take the necessary steps to ensure that anyone whose rights or freedoms recognised in the present Convention are infringed shall have an effective right of ~~recourse~~^{redress} against such infringement, even if it is committed by persons acting in the course of their official duties ;

(b) to take the necessary steps to ensure that anyone exercising such right of ~~recourse~~^{redress} shall have free access to any judicial, administrative or legislative authority or any other competent authority existing in the legal system of the State in question and that there are ample possibilities of exercising the right of ~~recourse~~^{redress} against any such infringement ;

(c) to take the necessary steps to ensure that the competent authorities give executory force to any right of redress thus exercised and upheld.

Article 3

(1) Each Signatory State to the present Convention undertakes to take all the necessary legislative measures necessary to establish the appropriate penal sanctions against any person guilty of wilfully violating the present Convention or in any way favouring such violation.

(2) Each Signatory State to the present Convention undertakes to bring proceedings against anyone who is the subject of a complaint in respect of such violation and to bring him before its courts, regardless of his nationality ; provided, however, that pursuant to its legislation on penal proceedings, the State may also extradite the person complained against to another Signatory State concerned and competent to bring penal proceedings.

Article 4

(1) Every prisoner shall be informed with the minimum delay, and in a language which he understands, of the reasons for his imprisonment and of any charge made against him.

(2) Every prisoner shall, immediately after his arrest, be brought before a judge or other magistrate authorised by law to exercise judicial functions and shall be entitled to be tried within a reasonable period or to be released on bail

pending the hearing. Bail may be made subject to recognisances.

(3) Every prisoner shall be entitled to apply to the court to determine forthwith whether his imprisonment is legal and to order his release if it is illegal.

(4) Any prisoner who has been illegally arrested or imprisoned shall be entitled to compensation.

Article 5

(1) No prisoner shall be prosecuted or convicted for an act which, at the time when it was committed, did not constitute an offence under national or international law. Similarly, no more severe penalty shall be imposed than that applicable at the time when the offence was committed.

(2) No prisoner shall be deprived of his right to regular proceedings on the/pretext that he has acted in an insane manner or that he is insane.

Article 6

(1) The proceedings brought against the prisoner shall be conducted as speedily as the circumstances permit, so that the hearing may take place as soon as possible.

(2) The period spent in custody shall be counted against any sentence of imprisonment; the calculation shall be made at the time of passing sentence.

Article 7

(1) No prisoner shall be subjected to torture or to cruel, inhuman or degrading treatment. Every prisoner shall be entitled to the respect of his personal human dignity.

(2) Every prisoner shall at all times be protected from violence, intimidation, annoyance and public curiosity.

(3) No prisoner shall be subjected to measures of reprisal, to collective punishment in respect of individual acts or to corporal punishment.

Article 8

(1) Every prisoner shall be entitled to be housed in habitable premises with access to daylight, to adequate nourishment, clothing and medical attention.

(2) Every prisoner shall be entitled to receive correspondence and parcels, as may be specified by law.

Article 9

No prisoner shall be subject to moral or physical pressure for the purpose of extorting a confession of guilt.

Article 10

(1) Disciplinary sanctions only may be imposed on prisoners for attempted escape, even on a second or subsequent attempt.

(2) Escape or attempted escape shall not, even on a second or subsequent occasion, be deemed to be an aggravating

circumstance against a prisoner charged with an offence committed in the course of such escape or attempted escape.

Article 11

Every prisoner shall be presumed innocent until he is legally proved guilty.

Article 12

(1) Every prisoner shall be entitled to have his case heard fairly, publicly and within a reasonable time. Every prisoner shall be entitled to have the charge against him tried publicly and fairly by an independent and impartial court, established by law, which shall determine whether such charge is justified.

(2) Judgment shall be delivered in public, but access to the courtroom may be forbidden to the press and public during all or part of the case in the interests of public order or national security in a democratic state or so far as may be deemed strictly necessary by the court when in special circumstances publicity would be calculated to prejudice the interests of justice.

Article 13

Every prisoner against whom a charge is made shall be entitled to the following minimum guarantees :

(a) to be informed, with the minimum delay, in a language which he understands and in detail, of the nature and cause of the charge made against him ;

- (b) to have the necessary time and facilities to prepare his defence and to benefit from the assistance of a defender of his own choice ;
- (c) to be brought before a court without undue delay ;
- (d) to be present at the hearing and to defend himself or to have the assistance of a defender of his own choice ; if he has no defender, to be informed of his right to the assistance of such a defender ; if he has no means to pay a defender, to be assisted free of charge by an advocate appointed by the ~~xxx~~ court where the ~~interests~~ interests of justice so require ;
- (e) to examine or cause to be examined the witnesses for the prosecution and to obtain the summons and examination of witnesses for the defence in the same conditions as witnesses for the prosecution ;
- (f) to be assisted free of charge by an interpreter if he does not understand or does not speak the language used at the hearing.

Article 14

- (1) Any prisoner found guilty shall be entitled, pursuant to law, to appeal against conviction and sentence. He shall be informed in detail of his rights and of the time limits for appeal.
- (2) Any prisoner found guilty by a final judgment shall be entitled to compensation if such judgment is subsequently annulled or if the prisoner is released by virtue of a new or newly-known fact which ^{proves} ~~proves~~ that the judgment was the effect

of judicial error unless the ignorance of the new fact was attributable wholly or partially to the prisoner himself.

Article 15

No prisoner shall be proceeded against or punished for an act for which he has already been convicted pursuant to the laws of the country concerned or in respect of which he has been acquitted.

Article 16

(1) Any ~~State~~ Signatory State to the present Convention may, under procedure to be determined between the Signatory States, cause an inquiry to be made at its request into any alleged breach of the present Convention.

(2) If agreement cannot be reached on the inquiry procedure, the Signatory States concerned shall agree upon an arbitration tribunal which shall rule upon the procedure to be followed.

(3) Any breach established shall be immediately discontinued by the States concerned and shall be punished as soon as possible.

Article 17

(1) The present Convention shall be open to the signature of any State. It shall be ratified. Ratifications shall be deposited with.....

Article 17 (continued)

(2) The present Convention shall be open to the accession of any State. Accession shall be effected by the deposit of an instrument of accession with

(3)shall inform all other Signatory States of the deposit of any instrument of ratification or accession.

Article 18

(1) The present Convention shall come into force after the deposit ofinstruments of ratification or accession.

(2) After the deposit of theinstrument of ratification or accession, the Convention shall come into force as regards each State at the date of deposit of its own instrument of ratification or accession.

Article 19

(1) Any Signatory State may denounce the present Convention by notification addressed to..... Such denunciation shall take effect six months after the receipt of the notification by

(2)shall inform the other Signatory States of the denunciation.

Article 20

Such a denunciation shall not have the effect of releasing a Signatory Country from its obligations under this Convention in respect of any act which, being capable of constituting a violation of such obligations, may have been performed by it before the date at which the denunciation became effective.